SELF-AWARENESS MOVEMENT: DERADIKALISASI PEMAHAMANAGAMA AKTIVIS DAKWAH KAMPUS DI PERGURUAN TINGGI PROVINSI LAMPUNG

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Abstract

Deradicalization of religious understanding among campus missionary activists from the past until now is always interesting to discuss, especially the contributing factors, both externally and internally. But empirically dominated by external factors, especially their environment, but through a sociological-empirical approach based on a rational-imperative, inclusive and multicultural approach the Campus Da'wah Activists data that has been saturated in their own existence, especially on religious understanding and religious literacy as material their study. Qualitative-descriptive research using purposive sampling and snowball methods has produced hypotheses that indicate self-awareness from Campus Propagation Activists sourced from oneself rather than from external parties. Then it is expected to be guidance in efforts to tackle the radicalization of religious understanding among university students in Lampung Province

A. Introduction

Understanding of the normative texts of Islamic teachings is often *stereotyped* in radical actions so that religious radicalism is often regarded as a social religious pathology that is so complicated. In the perspective of Islamic law, law will always be capable of underlying and directing various social changes in society[1]. The emergence of Islamic Radicalism is a modern phenomenon which later arises because the reaction of the emergence of secular nationalism, is different from Islamic revivalism based on Islamic normative ideas, as well as reformism that combines Islamic and Western ideas, the ideology of radicalism illustrates the direct response to the emergence of an independent nation or nation. Islamic radicalism illustrates the creative synthesis of revivalism and reformism. [2]

Through actions and the influence of radicalization, a person will be taught to understand Islam exclusively normatively so that in the void of understanding someone will be easier to do *brain washing* Massiveof thirst and uncertainty in religious texts, in short radicalization is a process of spreading and absorbing a thought marked by the spread of thought radical in society, as well as recruiting members by radical groups or terrorist groups.[3].

Higher Education has an important and strategic role in counteracting the dangers of radicalism and intolerance that grow in society. Students are expected to be the spearhead to counteract the growth and development of radicalism, a temporary conclusion can be drawn that the pattern of planting radicalism begins with the spread of narrow-minded fanaticism in understanding an event, life values and religious understanding. After that intensive approach is done through mentoring activities, or small groups, until they truly believe and believe that what is done and their group is the most correct group, and assume the other groups are wrong or misguided or infidel. Only when this condition has been created will the understanding and inculcation of radicalism be incorporated and

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[1] Nurul Mahmudah, "Aspek Sosiologis Dalam Putusan Pengadilan Pada Perkara Cerai Gugat," *Nizham Journal Of Islamic Studies* 7, No. 01 (12 Juli 2019): 107, Https://Doi.Org/10.123459/Nizham.V7i01.1522.

[2] Abu Rokhmad, "Radikalisme Islam Dan Upaya Deradikalisasi Paham Radikal," *Mei 2012* 20, No. 1 (T.T.): (79-125), H. 80.

[3] Petrus Reinhard Golose, *Deradikalisasi Terorisme: Humanis, Soul Approach Dan Menyentuh Akar Rumput* (Jakarta: Yayasan Pengembangan Kajian Ilmu Kepolisian, 2010).

eventually the radicalism movement will be carried out which will eventually lead to the emergence of the terrorist movement.[4].

This complicated problem becomes even more worrying when the perpetrators are productive and growing children of the nation into potential human resources in national development. Understanding radicalism needs to be prevented early on in the family, school / college, and community circles. Therefore, educational institutions try to build anti-radicalism attitudes of students through the integration of antiterrorism oreducation values *anti-radicalism* including *citizenship, compassion, courtesy, fairness, moderation, respect for others, respect for the creator, self-control*, and *tolerance* into learning objectives, learning materials, learning experiences, and learning evaluations.

One way that can be done to prevent students from becoming involved and following the flow of radical Islam is to provide quality Islamic education for students. It is an important activity and must be sought by the teacher, because it is basically his responsibility. Thus, serious efforts are needed by teachers to implement Islamic moderation education, namely education that teaches Islamic moderation principles, which are in accordance with ahlus sunnah wal jama'ah.[5]

Deradicalization which must be done immediately to save the face of Islam as a religion that sustains violence, and by de-radicalization will save the face of Islam which is always friendly and humanist in religion.[6]

Thus there are two things that are the focus of this discussion, namely; What is the problem with understanding the religion of Campus Propagation Activists (ADK) in Lampung Province University towards the spread of radical fundamentalist Islam? And what about the efforts to deradicalize the understanding of the religion of Campus Propagation Activists (ADK) in the Lampung Province University?

B. Research Methods

This is a qualitative research using a case study approach. In a case study,[7] ccording to Harlin, contemporary phenomena are investigated in

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[4] Ulul Huda, "Strategi Penanggulangan Radikalisme Di Perguruan Tinggi Kabupaten Banyumas," *Prosiding* 8, No. 1 (11 Maret 2019), Http://Jurnal.Lppm.Unsoed.Ac.Id/Ojs/Index.Php/Prosiding/Article/View/675.

[5] Syaikhu Rozi, "Pendidikan Moderasi Islam Kh. Asep Saifuddin Chalim; Mencegah Radikalisme Agama Dan Mewujudkan Masyarakat Madani Indonesia," *Tarbiya Islamia : Jurnal Pendidikan Dan Keislaman* 8, No. 1 (6 Maret 2019): 26–43.

[6] Imam Mustofa, "Deradikalisasi Ajaran Agama : Urgensi, Problem Dan Solusinya," *Akademika : Jurnal Pemikiran Islam* Vol.16, No. No.2 (2011): 247–64.

their natural settings. The phenomenon here means many study objects such as programs, events, activities, problems or individuals. In this study, this phenomenon is self-awareness based on oneself rather than through the environment or other forms. Then, natural regulation is the context in which this phenomenon arises. Uniquely, the background experienced from this research is campus missionary activists who have different understandings of religious values.

To collect data, the authors come to school and organize observations to see the real context (events, places, times and processes) of implementing self-awareness forms. Also, the authors interviewed some campus missionary activists in the 4 largest universities in Lampung Province namely; UNILA, Tekhnokrat, IBI Dharmajaya, and Bandar Lampung University, namely the principal, teachers, and students to see their perspectives on this policy. The collected data is then analyzed using the Miles and Huberman model consisting of data collection, data reduction, data display and conclusion drawing .Miles, M., B and Huberman, A., M., "'Qualitative Data Analysis: A Sourcebook for New Methods (2nded.).,'" *Thousand Oaks, CA: Sage*, 1994.

C. Results and Discussion

1. **Prototype of Radicalism Understanding of Religion in Lampung Province Higher Education**

Religion is God's rule to sustain the soul of someone who is sensible in guiding God's rules with his own volition, in order to achieve the happiness of the afterlife.[8] Religion is a source of value for humans in relating with fellow humans, living things, nature and with his Lord. Religion has several important functions for humans, namely: a) Shaping one's behavior so that they are able to know the boundaries of good and bad b) Forming one's faith and devotion c) the basis for the formation of the nation's morality as a whole, these three functions are then accommodated by regulations on the national education system which confirms the existence of religious education for students.[9]

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[7] Kenneth Harling, "An Overview Of Case Study," Researchgate, 2002, Https://Www.Researchgate.Net/Publication/228472520_An_Overview_Of_Case_ Study.

[8] Aminuddin, *Membangun Karakter Dan Kepribadian Melalui Pendidikan Agama Islam*, 1 Ed. (Yogyakarta: Pt. Graha Ilmu, 2006).

[9] Prof Dr H. Nasaruddin Umar, *Deradikalisasi Pemahaman Al Quran Dan Hadis* (Elex Media Komputindo, 2014).

The educational process will go through several stages beginning with the process of understanding which is the ability of a person to understand and understand something that is already known and remembered where the understanding is divided into 3 levels, namely understanding translation, understanding extrapolation interpretation and understanding. Then it can be understood that understanding religion is a process experienced by someone in understanding religion as a source of values that will shape one's behavior or attitudes.

Radicalism 'is the Latin of "*radix, radicis*", meaning root; (*radicula, radiculae*: small root). Many meanings about radicalism, but still refer to the word "root" or rooted. Then a radical change means a form of change that is rooted or can also be called a very basic replacement. Radicalism can be understood as a religious understanding which has a very basic foundation of religious teachings and fanatics that are quite high, even the followers of this understanding often use violence in actualizing it in daily life.[10] Adherents of radicals are eager to change or renewal in fundamental socio-religious life through a new system of values believed. Even radicalism is not only an understanding or ideology based on thought, but to a certain extent this understanding can be a form of a massive movement in the midst of society.[11]

ased on the results of interviews as well as observations made by researchers related to the initial joining with the campus missionary community based on the *interest* personalof some members of the campus missionary community. Because based on the recognition of one of the informants (AG) explained that in communicating and daily activities on campus do not look at social status, for example rich or poor of members of the da'wah community, this reality makes (AG) feel there is different from other organizations in campus.[12] Thus the perception (AG) after observing the atmosphere of communication through religious studies can provide its own comfort, so that it can focus and concentrate. This is what is perceived (AG) to be a difference. But for (AG) who had received an education in the boarding school system felt something was "out of the ordinary" but (AG)

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[10] Muhamad Hizbullah, "Dakwah Harakah, Radikalisme, Dan Tantangannya Di Indonesia," *Misykat Al-Anwar* 29, No. 2 (2018), Https://Www.Neliti.Com/Id/Publications/257188/Dakwah-Harakah-Radikalisme-Dan-Tantangannya-Di-Indonesia.

[11] Abdullah Al-Arian, *Answering The Call: Popular Islamic Activism In Sadat's Egypt* (Oxford University Press, 2014).

[12]Ag, Wawancara Mahasiswi Fakultas Tehnik Unila Tentang Alasan Ketrertarikan Dan Pergerakan Radikalism, 23 Juli 2019.

dismissed it at the same time believing that it was normal, because it had to go through adjustment.

Aside from the explanation above, in every discussion held by the campus missionary community, we always call foranti- *materialistic* a more permissiveattitude. It was this matter that made (AG) and (TF) their reasons for joining the missionary community on campus. If according to (TF) the first time to join the campus missionary community was because they were seen as more Islamic in their daily interactions in campus. And there is one thing that makes (TF) interested again is the attention efforts of the seniors in the community of preaching, so that unconsciously there is an inner attachment between juniors and seniors, even to the problems that are *private*and also financial problems commonly faced by students in general. So since then (TF) is always active in every activity organized by the community of preaching, both activities carried out on campus, as well as activities carried out outside the campus. In fact (TF) is trying to invite friends to be able to join the missionary community on campus. [13]

Not much different is experienced by (FR) an IBI Darmajaya Bandar Lampung student who revealed that there is a close enough brotherhood value, or commonly referred to as ukhuwah, this is very much felt by (FR). In addition, the study material providers are able to be well and comprehensively convey religious material that is very *Up to date* or what we usually call millennial religious studies, so we feel there is something new in understanding religion, let alone packed with very close friendship methods. So according to (FR) that form of friendship is actually the propaganda of Islam carried out Rasullullah Saw.[14]

From the portrait of the information that the researchers got, of course there are some backgrounds that they joined in the campus missionary community which tended to be radical in religious understanding but did not necessarily join them, there were stages they passed, such as beginning with the introduction process, then understanding the basic concepts propaganda to the process of planting, appreciation to reinforcement that leads to a form of radicalization of thought to the movement, so that unknowingly a form of mutual loyalty and commitment has been built, even to the form of willingness and defense of the struggle of their movements to sometimes reach limits beyond fairness.

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[13]Tf, Wawancara Dengan Tf Tentang Pemahaman Agama Adk, 1 September 2019.

[14]Fr, Wawancara Dengan Mahasiswi Ibi Dharmajaya Tentang Alasan Ketertarikan Pada Model Rekruitmen, 25 Juli 2019.

Starting from statements or information from informants, it can be indicated related to the features of radicalization, while the characteristics are as follows: *First: the* emergence of excessive fanaticism, even looking at the religious understanding of others is considered "wrong" and not in accordance with the text of the scriptures, *Second : the* emergence of a-historical interpretation and understanding of Islam, meaning that they do not believe the opinions of the salafus sholih scholars related to law or other arguments, even though they use the views of the ulama, only certain are used as the basis of their interpretation and understanding,other arguments *Third:* do not accept dialogue ordifficult to interact with others, especially related to the proposition they already believe..[15]

In addition, religious understanding among students in several universities in Lampung has anpattern *exclusive* and strengthens the development of *particularism* towards a belief that thinks that the religion adopted is the only religion that has ultimate truth, without compromise.. [16]

he narrative that the researcher has described actually illustrates the radicalization phase that is traversed by students on several campuses which are the research locations of researchers, that phase is pre-radicalization, self-identification, indoctrination and jihadists.[17]

The Pre-Radicalization Phase is a phase where students have not been exposed to radical understanding, at this stage radical groups actually begin to lurk and search for group members through religious studies offered as a form of campus missionary activity that is actually legalized by the campus because it is considered as a community of students who are active in studying religious and social issues.

Self Identity Phase, a phase where students begin to actively participate in religious studies. In this phase, it is related to the reasons and motivations that the reasons students join are based on 2 factors: internal and external. Internal factors are factors that come from a person, namely the student himself. Based on observations and interviews the research team learned that the lack of understanding of religion was the reason students were interested in participating in the group's community. The reason is not without basis, because some of the informants interviewed by the researchers are informants who ultimately disagree with the substance of Islam that teaches tolerance.

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[15]Karwadi, "Deradikalisasi Pemahaman Ajaran Islam," *Al-Tahrir* 14, No. No.1 (Mei 2014): 6.

[16]Radney Stark, *One True God, Resiko Sejarah Bertuhan Satu* (Yogyakarta: Qalam Dan Nizam Press, 2003), 171.

[17]Arbi Sumandoyo, "Paham Radikal Dan Pertarungan Ideologi Di Kampus Negeri," *Https://Tirto.Id/Cpvg*, 20 Juli 2018.

The reasons stated above were expressed by TF, AG, DS and DN who had attended education in Islamic boarding schools so that understanding of religious values was inherent. While the friends who are still participating in the community are students who are weak in understanding, their impact is only obedient, so TF, AG and DN said.[18]

When associated with the majority of Islam as a religion adopted by the community, it should be followed by a good understanding of the teachings of the religion itself, because religion actually has an educative, saving, social control, solidarity and transformative function.[19]

Associated with the function of religion is actually when religion is well studied, in fact religion is able to be a denial that arises in a person because in religion contained values that teach about good values including tolerance about good tolerance in the form of language, attitudes to by way of dress. With the value of education or education that has been attached to these values will be a controller or control of someone in life in the community, as well as students.

In addition to internal factors, researchers also captured the existence of other factors that had contributed to the process of radicalization in higher education namely social, educational and cultural environmental factors. Social factors related to the condition of society that is prular and presents freedom without being based on a good understanding of religion makes the existence of radical ideas in campus more and more attractive to students who are thirsty for religion. As stated by AG, HN, FR, MH and FRH who said that their interest was initiated because of our thirst for religious teachings which were then offered by the community, where initially the seniors were very, very good and kept us fresh, so we were new so from This comfort we feel happy and happy when gathered together because we are considered as like brothers and sisters in arms.[20]

The social condition is getting stronger when education provides an opportunity for the existence of the community through one of the religious courses that are taught by students for 1 semester with a weight of 2 SKS. Furthermore, the researcher asked about the curriculum that displays the value of Religion to students answered by TF that religious courses were only 2 credits at the beginning of the semester, which did not

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[18]Tf, Ag, Dan Dn, Wawancara Tentang Pandangan Pertama Pada Cara Dan Upaya Memprovokasi Mahasiswa, Agustus 2019, Bandar Lampung.

[19]Thomas F O'dea, *The Sosiology Of Religion*, Terjemahan Tim Penerjemah (Jakarta: Cv. Rajawali, T.T.).

[20]Ag Frh Hn, Fr, Mh Dan, Wawancara Tentang Alasan Ketertarikan Masuk Pada Komunitas Karna Kehausan Agama, 2 September 2019, Bandar Lampung.

exist, and in the following semester students were already comfortable in the community that inserted radical ideas.

Policies in the form of student ethics rules when students commit violations in any form also do not exist so that this becomes an entry point for continued growth and increasing numbers of community members, the firm leadership of the campus is very important role in preventing and overcoming the growing roots of radical understanding in Higher Education.

2. Efforts To Deradicalize Religious Understanding Of Campus Propagation Activists (Adk) In Lampung Province Higher Education

Deradicalization is a model of countermeasures against emerging redicalism, deradicalization can also be said to be a concept of preventing radicalization of terrorism. Academics, practitioners and theorists of terrorism tend to be of the view that deradicalization is a difficult job because they are motivated by an ideology rooted in religion and always related to their responsibilities towards their religion. However, de-radicalization is needed to neutralize the threat of terrorism from individuals who are motivated by religious ideology. In short, Deradicalization is a difficult process because religious radical ideologies underlie thought patterns, attitudes and patterns of action[21]

Deradicalization is also a process of convincing a radical group to no longer use violence in judging and viewing and taking a position on values and views that are considered different . Deradicalization can also mean that spreading goodness (religion) must not use bad methods (violence).

Disengagement as the First Step in Deradicalization Disengagement is an individual's decision not to be involved in acts of violence or terror committed by radical terrorist groups. this is a consequence of changes in the options that individuals get. In this context, the individual considers the advantages and disadvantages he gets from involvement in radical terrorist organizations. disengagement can then be the beginning of triggering an ideological change (deradicalization) of terrorism prisoners. Scientific studies state that an individual's willingness to participate in a program instrumentally within a certain period can lead to a change of identity through three mechanisms.

In the context of deradicalization, this can occur because, first, individuals will obey the rules and norms that apply because they are

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[21]Samto Hadi Isnanto, "Berbagai Masalah Dan Tantangan Radikalisasi Dan Deradikalisasi Terorisme Di Indonesia," *Jurnal Pertahanan Volume 5, Nomor 2*5, No. 2 (Agustus 2015): 225–43.

accustomed or has become a routine for him. In this case, whether or not there are sanctions or incentives, the individual will remain disengaged. Second, in carrying out the routine, the individual will be confronted with a certain scope of behavior, so as to avoid psychological conflict within him, the individual will adjust the behavior, values, and norms which he believes to be a form of rationalization of the situation. Third, as a justification for the new behavior, individuals consciously and slowly, begin to accept new forms of belief in the form of behavior, values, and norms. [22]

Deradicalization of Religion in Islamic Boarding Schools The process of religious de-radicalization in Islamic boarding schools is carried out through stages that have become a tradition in pesantren circles. Broadly speaking, there are two traditions in pesantren that can build understanding of pluralism for students, namely: First, the scientific tradition. The scientific tradition practiced at pesantren in general is through various studies of the yellow book and bahtsul masa'il. The tradition of the yellow book becomes one of the ways to dialogue between the text of the Koran and the social context of the community, for example through the study of the book of ushul fiqh and fiqh. Various problems of life are examined and the solution sought, so as to provide a comprehensive understanding of religion for the students who later gave birth to an attitude of tolerance and friendliness. Second, religious traditions. Religious traditions in pesantren are built through the practice of 'ubudiyyah and practice' amaliyyah simultaneously. Through 'ubudiyyah and' amaliyyah implanted in pesantren will produce individual and social piety, because students are taught the values of tolerance, togetherness, appreciation, friendliness and peace. The scientific and religious traditions carried out in the pesantren have proven to be very effective in counteracting and minimizing the understanding of radicalism among the students, which in the end both of these traditions instill tasamuh or pluralism in the students.[23]

According to the kiai, radicals originating from misconceptions must be prevented by understanding as well. that is by confronting one understanding with another opposing understanding, with the aim of confounding or at least dismantling the building of understanding that is

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[22]Saella Fitriana, Tri Cahyo Utomo, Dan Shary Charlotte Pattipelohy, "20. Upaya Bnpt Dalam Melaksanakan Program Deradikalisasi Di Indonesia," *Diponegoro Journal Of International Relations* 3, No. 1 (2017): 187–94.

[23]Nunung Laksamana, "Deradikalisasi Agama Melalui Pesantren," *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 1, No. 1 (2017): 25–44.

believed to be true, by offering another understanding that is different, stronger and certainly closer to the truth.[24] And these efforts can be interpreted as Deradicalisation.

Like the problems faced by students of the University of Lampung Province, most of the informants mentioned that there was an inaccurate understanding of religious texts that were considered as the roots of radicalism, then the proposed method of deradicalization was to review Islam in its entirety, both through the curriculum of a high meeting on religious education , dialogue, awareness, counseling and policies that respond to the prevention and control of radicalism in the campus environment.

As is known in the results of observations and interviews of researchers with informants in various Universities in Lampung Province, it is illustrated that the misunderstanding of religion as a problem faced by students is triggered by the low religious values that underlie the existence of a curriculum embodied in several courses, so that the transition period of students seeking identity as a human being who kaffah in carrying out religious teachings actually become an easy share for senior radical activists in recruiting new members.

Religion as the main basis for someone in assessing the merits of an act is legalized to influence students' understanding of religious texts. So on the basis of the reasons above the curriculum renewal is an initial effort for universities to prevent or prevent the entry of radical understanding to students.

Religion is not only seen as a *way of life* for followers of religion, but religious values as values and culture that live in society must be a part that should not be denied in the process of establishing a policy, including policies in the field of education, namely the curriculum. These values and culture are certainly the sociological basis for the birth of the curriculum of a tertiary institution.

Explanation of Law No. 12 of 2012 concerning Higher Education, in article 35 paragraph 2 which mentions the curriculum emphasizes that the Higher Education Curriculum developed by each Higher Education Institution must be adapted to the National Standards of Higher Education which includes the development of intellectual intelligence, noble character and skills.[25]

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[24]Abu Rokhmad, "Pandangan Kiai Tentang Deradikalisasi Paham Islam Radikal Di Kota Semarang," *Junal Analisa* Vol.21, No. No.1 (Juni 2014): 27–37.

[25]Kemenkumham, "Undang-Undang Tentang Pendidikan Tinggi," Pub. L. No. No. 12 Tahun 2012 (T.T.).

Related to the 3 scopes in curriculum standards, a Higher Education is mandated to compile a curriculum that supports the development of its Human Resources capabilities, namely Students who have intellectual intelligence, noble character and skills through the subjects of Religion, Pancasila, Citizenship and Indonesian Language.

Formally, religious education is explicitly mentioned, but the content and weight as well as the methods used in the grid are adjusted to the religious values recognized by the Indonesian Nation and local Wisdom Values which will then be collaborated, this is a multicultural approach that is an effort to prevent the entry of understandings incompatible and even contrary to the values of Religion and local wisdom of each community group.

As information has been obtained by researchers about the weight of the religious education curriculum, Pancasila and citizenship in several Lampung Provincial Universities, namely UNILA, UBL, Tekhnokrat, IBI Dharmajaya, it appears that the weight of each is only 2 credits with the delivery model submitted to each Lecturer.[26]

According to informants from the 4 tertiary institutions we visited, it was said that methods or techniques that were not explicitly determined by the campus policy makers, especially in the field of curriculum so that the gap became more massive to infiltrate radical ideas among students.[27]

D. Conclusion

Related to the above problems, policyin the curriculum need to formulate an appropriate method by collaborating the concept of "Religious Moderation". Religious moderation is a concept that combines two opposing points and then a middle ground is taken of the two extreme points.[10]

Religious moderation that arises from the term Moderation of Islam or Moderate Islam is a lot of terminology that arises in Islamic thought which appears as an anti-thesis of radical religious understanding in analyzing religious messages radically, so discussing about moderation will always always coincide with religious religious radicalism.[28]

Moderasi beragama yang muncul dari term Moderasi Islam atau Islam Moderat merupakan banyak terminologi yang muncul dalam pemikiran Islam yang ditengarai kemunculannya sebagai anti tesis dari pemahaman

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[26]Fr Tf Dan Ds, Wawancara Dengan Tf, Fr Dan Ds T Entang Kurikulum Di Kampus Kami, Agustus 2019.

[27]Tf Dan Ds.

[28]Abu Yasid, *Islam Moderat* (Jakarta: Erlangga, 2014).

agama yang radikal dalam menelaah pesan pesan agama secara radikal, sehingga membahas tentang moderasi pasti akan selalu bersamaan dengan radikalisme pamahaman agama.[29]

Moderation is a method that is very relevant in the context of diversity and diversity of religious understanding that must be overcome by the dialectics between religious texts and the reality of the times and dialectics between religious texts with cultural technology and habits that live in society so that it will bring about tolerance, balance and justice. So the curriculum formulation of a tertiary institution must pay attention to the dialectic.

The content of religious moderation in an educational curriculum requires an understanding of the development and change of times and culture which is then linked to religious texts so that the results of the integration of normative texts with social developments and changes will produce an attitude of respecting differences.

In addition to accommodating the values and culture of Religion that lives in the country and of course the local wisdom of Lampung province is also an important aspect that should not be ignored in the formulation of the curriculum. Furthermore, to test the noble values that are sociologically accommodated in a curriculum, philosophical testing is an important phase to see the actualization of the value of Pancasila as a *recht idea of* a higher education policy in order to achieve the value of justice.

There are several challenges faced in overcoming deradicalization including the assumption that de-radicalization is de-Islamization which is actually a western product to get rid of Islam which at the end of the Deradicalization method offered by BNPT is far from successful.[30]

This assumption arises because radicalization is considered a dangerous disease that was deliberately created to market a healing vaccine called deradicalisation. So in our deradicalization research study, the focus of deradicalization is not on the presence of pesantren as an institution that strengthens and changes the understanding of religion, but rather on an inclusive multicultural approach by making changes slowly to the methods and substance of the university curriculum.

In addition to the curriculum, the most important thing is "Policy" as a legal umbrella for universities in the effort to prevent and overcome the

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[29]Nurul Faiqah Dan Toni Pransiska, "Radikalisme Islam Vs Moderasi Islam : Upaya Membangun Wajah Islam Indonesia Yang Damai," *Alfikra : Jurnal Imiah Keislaman* 17, No. 1 (2018): 33–60.

[30]Samto Hadi Isnanto, "Berbagai Masalah Dan Tantangan Radikalisasi Dan Deradikalisasi Terorisme Di Indonesia."

emergence of radical ideas. Because based on the results of researchers' interviews it was stated that in campus we did not yet have rules for students and lecturers in the form of a Chancellor's Decree or Code of Ethics Guidelines for Lecturers, Education Personnel and Students.[31]

Emphasized by TF da FR who said that this was the entrance for the entry of radical understanding or political power into our campus, and this seemed to be normal and not the concern of the rector and campus policy makers.[32]

elated to this, as a suggestion the researcher gives that Campus as the Highest Education an education should provide a clear and strong legal basis to provide protection for campus community from worry and fear of threats and intimidation that appear in the education process.

Higher education policy is very important to be formed to control the behavior of campus communities or prevention efforts to stay in line with existing legal rules in order to bring about justice. the picture is a description of the function of law as a means of control in society.

In addition to the prevention function, of course the existence of a university policy is very important in the effort to overcome the growing development of radical understanding in the tertiary education environment.

Through the two functions above, it is expected that the existence of the rule of law or higher education policy is carried out with the aim of ensuring legal certainty and justice for all Indonesian people.

Researcher's analysis related to the policy of prevention and handling of radicalization actually states as the highest institution has provided protection and efforts to prevent and overcome radicalization in the Law on handling Terrorism Number 5 of 1998, mentioned in article 43.A which states that

"*The Government is obliged to make efforts to prevent and Terrorism countermeasures as a form of legal protection and certainty for terrorist acts from Radical Acts, through 3 ways namely national preparedness, counter radicalization and deradicalization..*[33] The preparedness referred to in Law No. 5 of 2018 is the preparedness carried out by the government as the highest authority in preventing and overcoming acts of terrorism. The inherent form of power in this case is to give orders to the community and all agencies to anticipate

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[31]Hs Dkk., Wawancara Tentang Keberadaan Aturan Perguruan Tinggi Sebagai Upaya Deradikalisasi, Agustus 2019, Bandar Lampung.

[32]Tf Dan Fr, Wawancara Tentang Sikap Kampus Pada Masuknya Pengaruh Paham Radikal Dan Partai Politik Dalam Kampus, Agustus 2019, Bandar Lampung.

[33]Kemenkumham, "Undang-Undang No. 5 Tahun 2018" (2018).

and prevent efforts through pelksana rules made by each government agency and institution in the regency and city areas.

By referring to the 1945 Constitution and Law No. 5 of 2018 as *Staatfundamental Norm*, and *Formal Gezet* formally, every government agency and institution should implement implementing regulations from the two formal ground rules so that legally, the policy of handling and overcoming the growing development of radicalism has formal legal certainty.

The above is an illustration of the tiered and grouped legal theory in the study of *Stufenbaw Theory* which confirms that the existence of a rule of law is based on existing legal rules so that in short *Adolf Mark* says that the law has the function of two faces namely face up and down.[34]

e existence of the government as the holder of power is illustrated in the *Theory* that in the context of legal acceptance in the community the existence of power has a role as a forced power through its power with the aim of providing massive protection to the community[35][.]

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[34]Elfa Murdiana, *Hukum Dan Perundang Undangan Di Indonesia*, 1 Ed. (Yogyakarta: Idea Press, 2015).

[35]Soerjono Soekanto, *Faktor-Faktor Yang Mempengaruhi Penagakan Hukum* (Jakarta: Raja Grafindo Persada, 2004).

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